1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[P. 2a]

177 when, also after 1870, Yokuts performers came to Mono villages to present the aberrant spectacles for entertainment. Before 1870, but probably not before 1850, a diffusion of some aspects of the above-mentioned Yokuts ceremonies may have been started by Western Mono individuals, shamans particularly, who, only as individuals, acquired for their own repertoires certain functions such as the handling of rattlesnakes, the taking or administering of jimsonweed, or the exhibition of power by making and propelling airshot.

171 613 619 621 177 More fundamental and undoubtedly predating the Yokuts-Mono junction unwittingly effected by the whites, is the social organization common to both cultures. This includes (1) the basic patrilineal lineages (with their totemic animal symbols) which lived either in tiny hamlets or larger villages depending on locale, under a chief and his henchman whose offices were determined primarily by inheritance, secondarily by popular choice; and (2) the further grouping of these communities into a self-conscious "tribe" having a name (Wobonuch, Waksachi, etc.) and dialectic distinctions.[2] With these named, dialectically distinct social groups or tribes is linked the concept of a "home spot" which is a Miwok feature also, as is the moiety concept shared by some but not all Yokuts and Western Mono. In other words, the historical relation of Yokuts and Western Mono social characteristics is embedded in the larger history of social organization in the entire southern half of California.[3]

171 613 177 Stemming from the totemic lineage is the practice of redeeming the totem animal by purchase and the totem-function bond--Eagle or Cougar as chief, Dove or Roadrunner as messenger, Bear dancing and Coyote clowning, features shared by Western Mono and Yokuts.

171 778 177 Another basic similarity between the upland Monachi culture and that of their valley neighbors lies in the realm of supernatural belief and powers. The attitudes toward supernatural power, the method of obtaining it, and the uses to which it was put are identical. However, the Western Mono shamans did not go in for specialization as did the Yokuts, with their individual powers for controlling weather, rattlesnakes, and water creatures.

177 439 On the side of material culture a more even exchange has taken place since trade relations have always, apparently, been maintained for mutual benefit, with Western Mono serving as middlemen when the Eastern Mono (Owens Valley Paiute) did not want to risk entry into Yokuts territory. However, a few items are

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[2] Now summarized in Gayton, Yokuts and Western Mono Social Organization.

[3] See Kroeber, Shoshonean Dialects of California, 114-122; cf. Steward, Basin-Plateau Aboriginal Sociopolitical Groups, 50-57, and fig. 7 showing Owens Valley Paiute (Eastern Mono) band areas.

[P. 519] Tubatulabal NS29

father and is older than F.M., now lives up at Onyx.[126]

Mayemai, the shaman, lived at Sototlo; there was another one whose name is not recalled. Poi''in, the shaman mother of Watisti, was a Bankalachi.

The village broke up during the summer, the families combining in groups of twos and threes for summer camps in the mountains. Little circular brush corrals were built for shelter. They remained out one or two months while the women gathered seeds.

When F.M. was about eighteen years old they moved up to Tule and later, with others, to the present reservation.

F.M. named a few sites, the location of which I was unable fully to determine. Sototlo village, on Deer Creek, he locates six miles south of Tule River junction, which places both it and another Bankalachi village, Čena´ʷᵘ in Bokninuwad territory if we follow Kroeber's map.[127] Another village, ʻ´nʷwao, was east of Čenaʷᵘ. Tonočim (transvestite) is the name of a little hill just above F.M's house on the present Tule River Reservation. The rock quarry, near the Monachi Golf Club, is at a spot called Toi´yo, which F.M. says refers to eagles' nests that were there. The first reservation, called Tule by all the Indians who refer to it, was at what is now Houghton's Corner on the eastern outskirts of Porterville.

STRUCTURES

Houses at Sototlo were conical, never gabled. There was no ring at the apex, as in conical houses farther north: the smoke "just went out where the brush came together at the top." When tule (pu´muk) was obtainable, sewn mats for covering were made of it. Usually large grasslike "brush" called kana´sʻts was twined into mats some 3 to 4 feet long and about 3 feet deep: the rows of twining were about 12 inches apart. It took six to eight mats to cover a house. The fire was in the center; the fireplace had no special name. The "brush" house was called ya´wʻl ti''i; that covered with tule, pumuk ṭi''i.[128]

The sweat house was a single-post affair. The earth was excavated for about two feet. No side walls were attempted.[129] The radiating roof poles were tied to the top of the center pole. After interstices were filled with "brush," earth was thrown over all. There was

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[126] See Voegelin, 7.

[127] Handbook, pl. 47. F.M. claimed ignorance of any people called Bokninuwad.

[128] This informant, like most dwellers at the Tule River Reservation, speaks Yaudmani.

[129] Cf. neighboring southern California sweat houses (Kroeber, Handbook, pls. 56 and 60).

439 Yokuts baskets in exchange. There was an under-
648 current of hostility between the Monachi and the Yokuts and these traders were often accompanied by Waksachi or Patwisha as an assurance of cordial reception. They never went farther west than to the Gawia and Yokod, and four days to a week would be the extent of their stay. Women as well as men came on these trading trips, and occasionally one would stay the winter, acquire a man if she could, but return to the eastern side of the mountains the following year.[139] The Wukchumni and other foothill Yokuts did not go across the Sierra Nevada to trade. After the intrusion of white settlers the eastern side of the mountains was used as a refuge by Yokuts in flight from white persecution.

101 The Western Mono tribes northeast of the Waksachi, the Entimbich and Wobonuch, were merely called "easterners" or "uplanders" (nuta´) by the Wukchumni, while the Wechihit, Choinimni, and others on Kings River were called "northerners" (hoisa´´ima). All tribes south of the Yaudanchi, i.e., at Tule River and southward, were called "southerners" (humt:´n:n).

Wukchumni Villages

124 I was not able to secure anything comparable to a census for any Wukchumni village, as only a remnant population was left even in the childhood of my informants. Certain families and persons are well remembered and repeatedly referred to by all informants. Such data as I have follow. That given by J.B. may serve as an example of all such seed-gathering expeditions.

361 There were three major Wukchumni settlements: Diapnuša, Gutsnumi, and Hoganu, in order of their respective importance (Local Map B, nos. 33, 19, and 29). The most prominent chief about 1870-1890 was Muṭo´ñi,[140] who had
622 headquarters at Diapnuša, but who had a ménage at Hoganu where his son Bise´ti and daughter Wa´ohat were born and raised. One of the winatums at Diapnuša was Po´koi, J.B.'s father. When late spring (ko´toi tiša´myu) came, people thought of going to gather seeds. This would be about May after the Snake Ritual had been
221 held. The chief decided when to move; he would
166 call Pokoi and tell him to announce the moving.[141]
621 It was not necessary that all families go at exactly the same time, nor did they have to wait until the chief himself set out. But all

[186 837] [139]While M.L. spoke scornfully of these lingerers, she denied that they were prostitutes. Casual cohabitation was a commonplace of Yokuts culture: men came and went, enjoying temporary domesticity.

[140]Consistently pronounced matsu´ñi by J.B.

[141]In two myths recorded by Dr. Newman a description of this seed-gathering move serves as a prelogue (cf., Gayton and Newman, 1, 89).

the families in Diapnuša would move within about two weeks of each other. They went in groups: some were related families, others just bound by friendship. Infirm people did not go, being left with food and occasionally visited. The summer encampment lasted until late summer or early fall (wusa´o), the villagers returning in time to prepare for the Annual Mourning Ceremony. Following on that was the season of acorn gathering.

J.B.'s family went with a group of other families to Šiye´du, a seed-gathering camp near the present site of Moffett (no. 39), a distance of about four miles. It was near Yokod territory. The original source of the water there now, unless a spring, was not known to J.B., for even in his childhood an irrigation ditch flowed near by. Referring to their own house there, J.B. said his "father put up the frame while [his] mother made and tied on the grass skirt. No one helped with this; everybody made his own house." Necessary and valuable belongings were taken along. The women of the camp kept mortars buried there as no bedrock was available.

There were six houses at Šiyedu, all of the conical, grass-thatched type, of sound construction so that they were merely repaired from year to year. Two of them later were permanently occupied by two men who worked on a neighboring ranch [Hangton's?]. There was no special arrangement in the location of the dwellings.

The house occupants were:

1. The chief, Muṭoñi (J.B.'s father's sister's husband); Waohot (Muṭoñi's daughter) and her husband Ya´ni (J.B.'s half-brother through marriage [does he mean brother-in-law because it is a cousin's husband ?]). Yani and Waohot later lived there permanently.
2. The winatum, Pokoi (J.B.'s father), his wife Mo´muč (J.B.'s mother), To´p:no (J.B. himself), and Kiwi´ya (J.B.'s half-brother) "when he wasn't working."
3. Ka´osos (J.B.'s mother's sister's son) and his wife Po'o´tso (a Yaudanchi, Camčusan's daughter). They had no children.
4. Pono´to (Bill Garfield), his wife Huisa´na, and their son Wi´aleče (Sam Garfield). Other children not known to J.B. These people were not related to any of the families mentioned above.
5. It:mwi´'iyu (a Wukchumni-Patwisha) and his Patwisha wife (name not recalled).
6. Wati´sti (a Bankalachi shaman), his mother Poi´'i:n[342] (also Bankalachi), his Yaudanchi wife (name not recalled), and her son Camu´ma (Charlie, of a Yaudanchi father).

J.B. said that for all there were only these six families at Šiyedu in his youth, in his father's time there were many, many more.

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[342] Consistently pronounced Bo´wiyan by J.B.

756 It is to be noted that the infamous shaman Watisti and his mother were among those at Šiyedu. J.B. said "they danced the kam [watiyod] there whenever they wanted to make [535] money or the tia'a asked them to." Bill Garfield sang for them. (See "Pleasure Dances" for an account of this entertainment.) No other dance or ritual was ever given at summer camps. J.B. said that they all returned to Diapnuša for the big mourning ceremony, that there visitors could be accommodated and the location was secluded from encroaching whites. [177] Even in J.B.'s time at Šiyedu "there was no place to pasture horses; all the land was taken up by whites."

● 621 Of the village of Hoganu, J.B. could re-
512 call only three families. The chief there was Bise´ti, who was Muṭoñi's son by a woman named Uyu´tskulu. He later married M.L. but the couple continued to live with Biseti's mother because "his father had gone to live with another woman." In another house lived an old man named Ču and his Wukchumni-Patwisha wife, Šu´pač.

A daughter of Mutoñi, Lottie, by yet another woman (a Waksachi and half-sister of B.O.; she had eagle poša like Muṭoñi) also lived at Hoganu. L. said that another named Gaču´na was a contemporary chief with Muṭoñi. The winatum at Hoganu was a Gawia named Wa´lai; his wife too was a winatum, a Yaudanchi named O´mo. L. said they had no children "because Omo ate too much meat." (L. herself moved up to Dunlap when she married an Entimbich; her second husband was a Pitanisha (TUbatulabal).)

In Antelope Valley lived a chief named Sodo´nto, who married J.P.'s grandmother. Another chief, Ke´wič (John Davis) lived there, and in a third house were relatives of Jim Wilcox. This little hamlet was called Wo´kano. Later Walai moved out there; and this chief Sodonto may indeed be the chief Sodono who previously lived at Diapnuša.

At Gutsnumi M.L.'s mother, mother's sister, female parallel cousin (called elder sister), her older brother, and her maternal grandmother all lived in one house. When her father was alive, her parents, brother, and self lived in a house of their own. Her father's mother, father's brother, and father's sisters all [361] lived at Gutsnumi too, in various establishments. M.L. said that often "uncles, brothers, or cousins, would build their houses close together." M.L. said that they lived at Gutsnumi 166 during the winter, but in summer went on seed-222 gathering trips towards the plains. They would 423 stop at Hoganu and Yokol. "Families did not have special places to hunt food, anyone went with anyone else just as they wished." [A slight exaggeration; M.L. herself said that women quarreled over their claims to berry and seed patches.] The Gawia did not care if the Wukchumni came down for seeds, and they would go up Wukchumni way for other kinds of seeds

[text continues on p. 59a]

343 The ramada or shade, č'ńiu (Kroeber, ch'iniu), was constructed of four or more posts set in parallel rows. Beams were laid between them, the whole covered with more cross poles, and finally masses of tule or willow brush were laid on top.[157] The ramada was not always in front of the dwelling house, but in the Central Foothills was as often at the side. This structure, so simple and so necessary in the summer heat of the region, has been adopted by white settlers throughout the San Joaquin Valley.

343 Storehouses and bins.--A prosperous family
251 of average size had at least one storehouse erected close to their home. This was a small replica of the conical dwelling, save that it had a floor of logs raised off the ground to prevent moisture from settling in it. This form of storehouse is not to be confused with the small acorn storage bins or "granaries." In it were kept baskets, pottery, and the supplies of dried meat, dried fish, seeds, shelled acorns, and other foods in immediate use.

There were various methods of storing the major portions of the acorn crop. Sometimes pits in rocks were filled with acorns and a small, conical, grass-thatched shelter was erected over them. Or if nothing better could be contrived, acorns were stored in hollow trees. The best and commonest method of storage was in a barrel-shaped "granary" set upon a flat, water-shedding rock. Four to six uprights were held in place with horizontal split
[285] willow bands.[158] This was lined with a tule or fine brush mat, and the bottom, i.e., the rock surface, packed with fine grass. When the bin was filled with acorns, a grass or tule thatch was bound around it, and a kind of conical "hat" of the same material was set atop. Such bins were usually large: a woman would have to stand on the horizontal bindings in order to reach into them. When the supply within became lowered to the point of inconvenience, the owner would tear a hole in the bottom and remove the acorns through it. (M.L.)

[674] Food was rarely, if ever, stolen from these granaries. Should a family run short of
[621] provisions, more acorns would be bought from someone who had plenty or, were the family really poor, the chief would see to it that they were fed.

Dress

291 The breechclout was worn by both men and women. Usually it was of deerskin, but prefer-

[171]

[157] An excellent picture of a shade of similar type is shown by Kelly (Ethnography of Surprise Valley Paiute, pl. 18, c).

[158] The Miwok "granary" shown by Kroeber (Handbook, pl. 38) has a frame work of similar type, but the Yokuts form, for at least the Central Foothill region, lacked the center post and raised conical bottom.

624 756 [683] Shaman-killer.---The person designated by this term (hi'au'ta) was in no sense a clown,[232] and it is doubtful if he should be included as an official. The hi'auta was a man without fear who usually attained this condition through dreams of Falcon or Cougar. The hi'auta were called upon to rid the community of an undesirable shaman who the chief agreed should be killed.

The hi'auta was a desperado, he killed doctors. He had to kill on the first shot or get killed himself. The tia'a would send him out to get rid of a bad doctor. When the doctor set off on a trip the hi'auta followed him and killed him the first chance he got. There were three to five hi'auta in every tribe. They never did anything funny to make people laugh (S.G.).

He was a bad man and did not stop fighting until he had killed a man. He was not afraid to kill doctors (M.L.).

In my grandmother's time people did not laugh at doctors. But there was one [kind of] mean man that was not afraid to. He was called hi'auta -- "smarty." If he had a chance, he'd kill the doctor first, but if he didn't the doctor would give him a nosebleed [by supernatural means], or maybe kill him. They [hi' auta] always died quick, but sometimes doctors would give one a bad lingering sickness if he was extra mean (J.P.).

522 624 Clown.---There was no official clown among the Yokuts. Persons of Coyote lineage clowned at the Snake Ritual (quod vide), but this was a matter of personal choice.

Directional Groupings

621 616 [184] Division of the populace into totemic moieties was not followed by the Wukchumni, although they knew and used the moiety names of the dichotomized tribes of the lake region. The terms, for the Wukchumni, were directional indicators applied only to tribes; yet a sense of opposition did result from this division into "uplanders" and "lowlanders," just as with the social moieties.

A formulation of this kind of geographical moiety and its functions was difficult to make owing to conflicting or confused statements of informants. After much discussion with M.L. and J.B. the facts below emerged free from doubt. The difference of opinion of J.P. and M.P. may be due to their lesser participation in the old life, when contact between the Wukchumni and the moiety-possessing tribes was closer, and their greater participation in the recent life with more contact with the non-moietized Waksachi (Western Mono).

J.P. and M.P. claimed that they "didn't know anything about some kinds of poŋas [totems]

[232] Kroeber was informed that the hiauta (Yaudanchi) was a clown (ibid.)

621 being related." They thought that M.L.'s segregations of related animals (see below) had
616 no social or functional basis. And, finally, when J.P. was given a description of the moiety system in the Lake tribes, e.g., Tachi, he said he "had heard of it but nobody up here did it."

Moiety division of the Yaudanchi was clearly denied by M.S. and S.G.

101 To turn to the positive information, the
619 terms tok·lyuw·č and nutuw·č were known to both M.L. and J.B., and both agreed on the meanings which the words held for the Wukchumni.[233] Tokelyuwich means westward and, by topographical analogy, lowlandward or downstream; Nutuwich means eastward or, topographically, upland, mountainward, or upstream. The Wukchumni pronunciation is tok·lyu´w·č. The two words do not literally mean upstream and downstream, the terms for which are do´mto i´d·kao and da´tu id·kao, respectively.

M.L. classified tribes in these terms, as Tokelyuwich or westward: Tachi, Wodaši (Wolasi), Tedumni (Telamni), Choinok, Chunut, Gawia, and Yokod; as Nutuwich or eastward: Wukchumni, Waksachi, Patwisha, Choinimni, and Wobonuch. J.B. gave a comparable grouping but included Gawia and Yokod with the easterners, thus, Tokelyuwich: Tachi, Wolasi, Telamni, Choinok, Nutunutu, Chunut; Nutuwich: Gawia, Yokod, Wukchumni, Waksachi, Patwisha, Choinimni.

619 The Wukchumni put this tribal grouping
582 into effect only at the Annual Mourning Ceremony. Even then the grouping was not followed
[769] when playing games. It in no way affected marriage: persons with the same totemic animal (poša) were free to marry as long as the blood kinship was not known to be closer than that of third cousins. Cross-cousin marriage was not countenanced, and indeed the question was unlikely to arise as all first cousins were regarded as of the same closeness as siblings and were called by sibling terms.

616 Neither did the moiety affect the arrange-
619 ment for reciprocal washing during the mourning ceremony. The washing was reciprocal primarily
769 between families having the same totemic animal (poša), secondarily between tribes. Thus the reciprocity which was traditional for the Wukchumni was with the Waksachi (both "Nutuwich" tribes), but if for some reason the proper family were not available another one of the same totem but of another tribe would be chosen, not another Waksachi family of different totem. (For further details see "Annual Mourning Ceremony.")

616 The Wukchumni concept of moiety, then, is
619 applicable only to tribes, and is manifest only at the Annual Mourning Ceremony where the visiting people are grouped by tribe as Tokelyuwich or Nutuwich. Their camping places are so

[233] It should be mentioned that M.L. and J.B. were far removed from one another, J.B. having moved to Dunlap long ago, so they did not influence each other's opinions.

769 burned. Then the active mourners, but not others, had the charcoal washed off their faces with a solution of wormwood. Thereafter they did not think of the dead or cry again. Games and dancing were enjoyed that day; everyone was happy.

[767] Only people whose relatives had died a year or more ago, attended a mourning ceremony, said M.N., herself a professional mourner. A death was not so noticed until a full year had passed; moreover, each death was individually celebrated even when several deaths occurred within the same family. Deaths occurring even within a week of each other were individually recognized. Hence the mourning ceremony took [184] place at various times throughout the year, as opposed to the annual group ceremony made by Yokuts to the south.

At the ceremony, only the relatives of the deceased participated in the marching "dance," although everyone present wept. Two men would sing. The mourners, carrying baskets aloft, marched twice around a central fire, then cast them in. "This is like giving them to that dead person."

[622] The chief of the mourning family's community decided the time for this ceremony "whether they wanted it or not." About one year after a death the chief would say that it was time to have the Mourning Ceremony, said J.R. Everyone came to see the affair, but a widow had to stay close to her own house until the final crying was over. When the people came, they cried for perhaps one night. After that, everyone was permitted to have a good time. This normal freedom was enjoyed until there was another death in the community. When this occurred, all citizens were expected to maintain a decorous mien, to refrain from participation in singing and dancing until the chief declared it time -- several months later -- to hold the Mourning Ceremony. [Such a [184] general proscription was not enforced or, apparently, expected in any Yokuts or Mono group [621] to the south. The Chukchansi communities were small and closely knit by blood, which may explain this general tabu. -- A.H.G.]

The captains (chiefs) would plan the big time, supply the food, and have their people cook it. They had three chiefs here, at one time; two were brothers. Sloknič and his brother, and Dawil, of Picayune, apparently. These three would discuss the coming affair: "They planned that it should be well done, what people outside the tribe to invite. They would send a man down to Picayune to invite them to come."

When a large assemblage was to be fed, as at the Mourning Ceremony, it was necessary to plan for and provide in advance great quantities of food. To do this the host chief would call a meeting to discuss it: he would have a big supper at that time. After the supper the chief addressed the assembled people. He would

6: Gayton E-5 (1925-1928) 1930
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tribe. The chiefs talked the matter over and a truce was settled. Immediately a dance was held which tribes from both sides, i.e., Wobonuch, Entimbich, Waksachi, and Wukchumni, attended. This was the first social intercourse between the tribes of Dunlap valley and those of the Kaweah river drainage. They have kept up friendly relations ever since.

The Wobonuch had no war leader or captain: at Taobin there were two guards who stayed on the trail where it came in between two big rocks. There was a narrow approach of this sort on each side of the village. When strangers appeared these guards would go out to meet them and ask their business. If strangers came along quickly, minding their own business and behaving as if they had some purpose, they would not be harmed, but if a man were seen lurking about in the bush he would be shot at once.

The Chunut informant says that occasional intertribal wars occurred but that there was "no special man to lead the fight."[41] She added that chiefs never fought. Any man who was good at fighting would lead the hostilities. Such a man was likely to have raven as his dream helper.

In warfare, then, the chiefs had no active part, but functioned in their traditional rôle of advisors or judiciaries whose decisions were accepted by common consent.

CEREMONIAL DUTIES

The chiefs had certain ceremonial duties which informants seemed unable to define clearly. At apparently all public functions the chief made a short speech. Informants sometimes call this a "prayer." He always told the assembled people what the ceremony was to be and why they were making it, but specific remarks for individual occasions the informants could not or would not give.

The most important speech made by the chief was that at the annual mourning ceremony. This was spoken on the last (sixth) night of the celebration during the "cry" ritual. Among the Wobonuch the chief addressed the mourners at the ceremony just before the destruction of the images of the deceased; "he told them what they were doing and why, and he told them to quit worrying now. 'This is the end of your feeling bad.'"[42]

The Choinimni informant said that the chief made a speech at the cry ceremony but "couldn't remember" what it was about. Another informant, Michahai-Waksachi, said he would repeat what the chief said in this speech "but my language is too short." As a matter of

[41] Josie Alonzo.

[42] Mariean Joe, informant, George Dick, interpreter.

7:Powers J-5 (1871-1876) 1877 NS29 Yokuts NS29

361 592 the village captain; in the other, the shaman or *si-se'-ro* (Spanish, *hechisero*). In the mountains there is some approach to this martial array, but it is universal on the plains.

621 622 But it is more especially in their actual organization, and in the instances of great leaders who have arisen, that this quality is manifested. Every large natural division of territory possessing a certain homogeneity constitutes the domain of one tribe and one chief—for instance, a river-valley, from the snow-line down to the plains, or from the foot-hills to the lake—though nowadays this system has been disturbed by the whites. In this domain every village has a captain, who stands to the central chief in the relation of a governor to the President, and is generally distinguished from his subjects by his long hair. At certain annual meetings and other occasions each captain reports to his chief the general condition of his village as to morals, as to quarrels, as to the acorn-crop, etc. In return, the chief delivers a long oration of advice and counsel; warns, instructs, and admonishes his subalterns; and, if necessary, berates soundly any delinquent. Both the chiefship and the captaincy are hereditary, that is, if the son does not prove to be a fool. But either can appoint his successor as he likes. For instance, Santiago, captain of the Tachi, had two sons, Ka'-teh and Ku'-to-mats, of whom Kateh was the first-born, but he designated the other to succeed him, because, as Kateh ingenuously acknowledged, "he was the smartest".

621 624 622

622 Instances of this harmonious hierarchy of ranks exist yet in Chi-wi'-ni, who is chief over all the villages in Squaw Valley; in Wa-tu'-ga, who is chief of the three upper villages on King's River; and in Slŏk'-nich, chief of the Chukchansi.

624 The captain has no substantial authority, even to appoint the time for a special mourning or a fandango; he must request the chief to do so in his behalf. But nowadays there are many villages which have broken away and become independent, and their captains exercise all the power the tribe will bear, which is small. In early days the chief sometimes wielded

622 considerable authority, as the following instances will evince:

Ten or fifteen years ago Pascual consolidated all the villages on King's River, except the one at the mouth, into a robust little kingdom;

10: Beals & Hester E-4, 5 (no date) 1958
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105 184 permanent villages from which people moved seasonally or for brief periods to obtain particular products, the internal importance of family, extended family and lineage, the cross-cutting of villages by a moiety organization which provided chieftainship, village exogamy and a tendency towards moiety exogamy — in these and other respects there appears little diference between the Tachi and their eastern neighbors. Undoubtedly full information would show some differences in detail. For example, it appears likely that Tachi women contributed less to the food supplies than did the women of acorn using tribes, but this does not appear to be reflected in the social roles.

182 619 It would seem, therefore, that the lake ecology, different though it may appear, supports similar social conditions to those of the acorn [621] using tribe In each case the pattern is that of the permanent village with some hundreds of people who are able to get the bulk of their subsistence within a relatively restricted area supplemented only by [361] periodic or seasonal absences. The close proximity of settlements in [162] each case, the relatively high density of population with respect to major resource areas, the seasonal fluctuation in availability and location of major resources, all favor the existence of mechanisms for settling or preventing intra-tribal disputes and possible conflicts with [616] similar neighboring groups. The moiety organization cut across the village organization, contributing to the cohesiveness of the tribe as well as providing a mechanism for diffusing power and for the selection of chiefs. The equatibility of moieties among various Yokut tribes perhaps also contributed to stable intertribal relationships. A similar [574] function was served by the sharing of common resources in some cases, and by the exchange of hospitability in connection with religious ceremonials.

182 616 It appears to us at present, however, that the moiety is not essential to the functioning of social systems under either lake or valley [194] conditions. The northern Yokuts lack moieties and they are absent among other linguistic groups occupying similar environments.

182 221 Our conclusion is that substantially different ecological adaptations may be associated with quite similar social organizations providing the possibility of similar groupings of people exist. In the present instance both the lake and the acorn adaptations provide relatively abundant and reliable food supplies within limited areas, permitting the forming of fairly large and fairly stable communities. It is this fact, rather than a direct ecological relationship, which has permitted

11: Gayton E-4 (no date) 1936 NS29 Yokuts NS29

648 797 sented me with some fish which I gratefully received. The Indians asked permission to catch ducks for the soldiers, and in less than half an hour within [223] my sight, they caught many with snares which they had in the lake.

[133] The land over which we have come is saline and miry, without any pasture for the horses.

Soon the natives all were reunited and returned to live on their land without fear of any injury the troop might do them. I left at 6 A.M. [Tuesday, Oct. 26] from this site of the Lake of Bubal for the great plain, going toward 133 the south to go around it, and at a distance of 6 leagues to the east went toward the arroyo of San Cayetano. This I reached and followed as far as the first foothills of the Sierra Nevada in search of water and pasture. In the cañon called by the natives Agspa [the present Alpaugh?] I found it at 6:30 P.M. Made camp, having arrived with the horses and mules considerably dejected. They had not eaten for three days including today, and from necessity had walked 16 leagues over salty, loose, soil; because of this I had left 3 exhausted horses and 1 mule in the arroyo. At 11 P.M. they were reunited with the herd.

Wednesday, 27.—At sun-up I examined the cañon that forms this arroyo, with the spyglass. It is called San Cayetano by Lieutenant Don Gabriel Moraga, and Agspa by the natives [copy of Nov. 19: whose ranchería was found farther in, and the people at the fiesta at Buenavista]. It is filled with oaks, live oaks, poplars, and willows, and sufficient wild plants. Very good water runs through it for the distance of 1 league, and [there is] pasture in abundance. Therefore it appears that the herd will recover today. Those that came on the expedition of 1806 did not say it was so wide nor so covered with trees [62] at that time. [Copy of Nov. 19: Judging by the appearance of the ranchería, 162] it is composed of 400 souls of both sexes and (all) ages.]

Thursday, 28.—Left at 6 A.M., taking a northerly direction, and at 9 A.M. 648 entered the arroyo of Coyaipich [Koyeti?], at a distance of 4 leagues. It was 797 named San Pedro by Moraga in 1806. I saw two Indians, who were followed and overtaken. They spoke to me when their fear left, and they conducted me to the ranchería of the same name. Their captain, Tuekal, told me that several days before they had received news of my coming from the Tache. The night before they had been watching us until the troop began to catch the horses and saddle them. Knowing that they had no Christians among them I put aside their fears, and informed them as I had done the refugees from the missions, that they could return. The number of people composing this [162 ranchería must be about 200 of both sexes and all ages. [Copy of Nov. 19, 62] Notes: The Indians are of good appearance and physiognomy, seem docile. Their dialect is the same which my interpreter Antonio, neophyte at Mission Soledad, speaks.]

I followed the same direction to the east [copy of Nov. 19: Started for the San Gabriel river with two guides from this ranchería] guided by two natives of Coyaipich, and I crossed the intervening plain to the entrance of [36 the Gran Roblar, which is 8 leagues. I encountered the Ranchería of Choijnocko [Choinok] at the sides of an arroyo that had a little water in small 162]